

*The True Protestant Zeal for a divided
unthinking Nation.*

A
S E R M O N

Preach'd on

November the 5th, 1715.

Shewing the great Danger our holy Religion, and happy Constitution in Church and State, are expos'd to by our unhappy Divisions; and what we are to expect from a Popish Pretender.

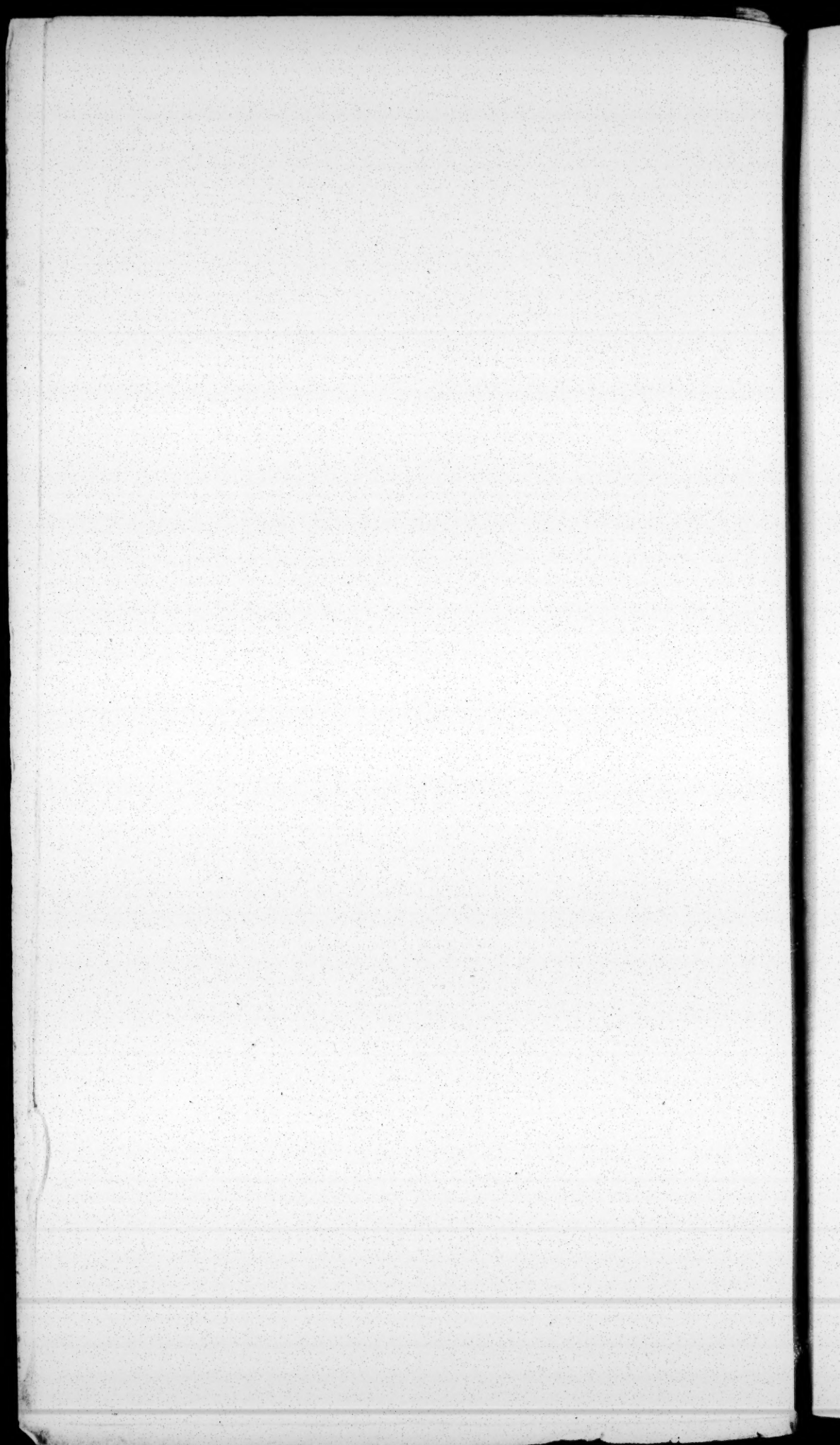
By a *Shropshire* Clergyman.

Most humbly Dedicated to the Right Honourable the Lord Lieutenant, and Deputy Lieutenancy of the said County, and all other his Majesty's good Subjects.

THE SECOND EDITION.

L O N D O N :

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THE
P R E F A C E.



OUR First Reformers, who knew and felt the wicked Tendency of the Principles of the Popish Religion, took as effectual Care, as they well could, that their Posterity might not fall into a false Security, which might pave an easy Way to the Return of that furious Superstition: And accordingly the Clergy were enjoined from their Pulpits to shew their People the Corruption and Wickedness of that Religion; and Fox's Book of Martyrs was chained down in most Churches, that the People might see, and know, and remember what their Fore-fathers had suffer'd, and have a watchful Eye upon their Sworn Enemy. But the late Champions of our Church, who knew that the Fears of Popery and Slavery were the Things that must and do secure our Religion and our Liberties, did so artfully manage Matters, that they were much cried down; and much Industry was used to make People believe, that Popery and Arbitrary Power were innocent and harmless Things, and what they had no need to

*fear ; and that all the Danger was of falling in-
to Sectarism and a Common-wealth, and the
like. This was putting People upon a false Scent,
that the true Game might better escape. And
accordingly we saw the Schism-Bill pass, that
Ignorance, which some say is the Mother of
Devotion, might gain more Ground among us ;
and the poor Schismaticks have had their Reli-
gious Houses pulled down about their Ears, that
they might be driven into Conformity, and the
Borders of the Church be enlarged : And if the
Church of England is not treated as Schis-
matical in her Turn, it will not, I believe, be
owing to the good-natur'd Principles of that
Church, to which they are now, if not before,
reconciled.*

*I have often wondred, upon the Observations I
have made of the Lives and Conversation of those
good Churchmen, how they could be able to pass
such an Affront upon the Senses of Mankind, as
to make them believe, that they, and they only,
had the true Interest of the Church at Heart : In
all our Dissensions, they never fail'd to make
Her a Party in the Quarrel, and by an unjust
Partiality, ever confined Her to their own Side.
But their present Behaviour hath, I hope, convin-
ced all our easy credulous Countrymen, that they
had no Share in her, who always took much more
Pains to be thought good Churchmen, than to
ap-*

The PREFACE.

V

approve themselves good Christians. Why must the wicked Example still be follow'd? There is no need of Sanctifying Division and Mischief, nor fixing the Sacred Name and Authority of the Church, to the Madness of the People.

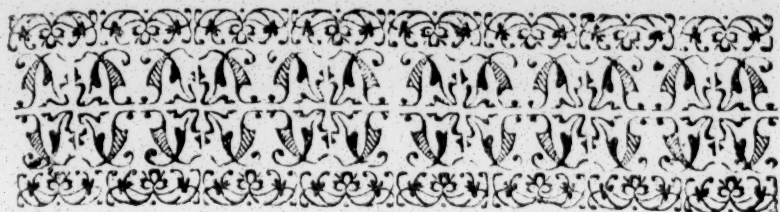
Is it a Time to quarrel about most of us know not what; or can we safely do it now, when our All is at Stake?

When the Treachery and Perfidiousness of the most perjured and wicked of all Mankind, and the Coldness and Unconcernedness of others, have plunged us into inextricable Difficulties, and brought us to the Brink of Ruin; Is it not high Time for all true Lovers of their Country, to make a Cheap Sacrifice of their private Piques and Resentments, and to Preach and Write, and do every thing, with an honest Zeal and Warmth, that may awaken their Countrymen into a Sense of their Danger, that they may see from what Quarter it arises, may unite, and guard against it? What good Englishman or Protestant is there, whose Breast does not swell with the utmost Indignation and Abhorrence of those Heads, and Hands, that with an amazing Audacity have ventured any thing, and every thing, to gain their ambitious Ends, and sacrificed their Country to their Avarice and Lust of Power; that have spirited up an unnatural Rebellion, and are fighting for a Protestant Church under a Popish Banner? And shall

shall we ever trust again, and be deceiv'd by these Men, or their Friends, by what Names soever they distinguish themselves? And may they ever be distinguish'd, with those Marks of Infamy and Reproach their unnatural Conspiracies deserve!

I am in hopes, since the High Church Leaders have thrown off the Mask, and drawn the Sword in the Cause of Popery, that our Countrymen will be ashamed of the Cheat that has pass'd upon them, that they will open their Eyes, and come to themselves, and unite as one Man, in defense of their Protestant King and Country. I cannot at all suspect, that my Brethren the Clergy will be wanting to do, in so good a Cause, what becomes their Character and Station: But that they will resume such a share of Zeal, as may secure their People, and their Credit with all those who have objected to us a Coldness and Indifference, and a faulty Silence of late in this Matter: To obviate this Objection, which I take to be unjust and groundless, is one main Reason of publishing this Discourse; and to let my Neighbours see, what Miseries the furious Spirit of Popery hath brought upon this Church and Kingdom, and what Mischiefs and Confusions it will involve us in, if ever GOD, for our Sins, should suffer it to get footing here again.

St.



St. Luke IX. v. 55, 56.

*But he turned, and rebuked them,
and said, Ye know not what man-
ner of Spirit ye are of; for the
Son of man is not come to destroy
mens lives, but to save them.*



YOU have heard what it was
that gave occasion to our Sa-
viour to rebuke his Two for-
ward Disciples, by the Pas-
sage of Scripture just now
read to you : I shall therefore shew you,

I. That the true Spirit of the Christian
Religion is directly opposite to this furious
and hasty Spirit. And,

II. That no Pretence of Zeal for GOD,
and Religion, will justify such a cruel per-
secuting Spirit ; which will lead me to shew
the wicked Tendency of the *restless Spirit of
Popery*, which gave occasion to *this Day's
Thanksgiving*.

I. The

I. The Spirit of the Christian Religion is directly opposite to this furious and hasty Spirit. If we consider the Christian Religion fully, we shall find it to be a Religion, above all others, full of Gentleness and good Nature, of Peace and Love, of Tenderneſs, and Concern for the Interest of all Mankind. The Deſign and Tendency of it, is to promote and ſecure the Eaſe and Happineſs, the Comfort and Convenience of all the World, and to keep off all thoſe huge Evils and Miſchiefs, that would break the very Bonds of Society, and ſubvert and confound all Concord and Agreement, all Peace and Harmony, which GOD deſign'd ſhould be in the World. This is the very End of the Chriſtian Inſtitution; and nothing can demonſtrate the Truth and Excellence of it more, than the commanding Influence it has upon Humane Nature: It checks and controuls all its fierce and angry Reſentments, and keeps within due Bounds, all its unruly Paſſions, which otherways wou'd break out, and occaſion much Miſchief and Diſorder. For ſuch is the meek Spirit, and ſo diffuſive the Goodneſs of it, that it commands all its Proſelites to treat, not only thoſe whom the ſame Interest and Opinion link together,
but

but also those who differ from them, and are at variance with them, with all Gentleness and Kindness, Compassion and Condescension; and to lay aside that Selfish Narrowness of Spirit, that Partiality and Prejudice, which occasion all the Mischiefs and Divisions in the World.

How admirably is the Power and Influence of Christianity display'd in these good and beneficial Effects? How effectually does it recommend it self to all Considering Persons, by disposing Men to a meek and quiet Spirit, to Humility, mutual Forbearance and Charity; and by plucking up the Root of Bitterness, of Pride and Self-love, of contentious Spirits, that are the Fomenters of all Uncharitableness and Faction, that widen our Breaches, and set us at an irreconcilable Distance from one another? How directly opposite is a furious and turbulent Spirit to the true Spirit of Christianity, and to that Spirit of Meekness, which our Saviour recommended to us both in his Life and Doctrine? And this we are taught to exercise not to any particular Faction or Party of Men, but by his Example, to all Mankind. He tells his Disciples, this intemperate and furious Spirit was wholly repugnant to the End and Design for which he came into the

B World,

World, which was to establish a Religion which should propagate Peace and Agreement, and be Serviceable and Beneficial, not only to private Persons, but to all Nations, who would soon find and feel the Benefit of it, if they would Preach and Practice it with the same Temper with which he taught it ; that it would not countenance any oppressive or outrageous Methods, which a vindictive Temper, or misguided Zeal, might put into the Hearts of Men, to make use of to the Destruction of their Brethren; that it intitled all its Professors to great Privileges, Freedoms and Advantages, and that they who invaded and struck at these, were not acted by his Spirit, were none of his Disciples.

And I hope one may venture to affirm, that G O D established nothing in the World, but what was for the Publick Good ; and that they who subvert that Peace and Order, so Essential to the Well-being of the World, act by no Commission or Authority derived from G O D. For tho' he permits these evil Instruments in the World, yet is he far from approving, or commissioning them to do so. The Word of G O D gives no Countenance or Encouragement to the mischievous and unjust Methods, which the wicked Instruments of Tyranny and Ambition have, or can make use

use of to the enslaving a *Free and Happy People* ! For the *great Appointer of Government* hath had the same good Ends in View in *that*, as it is manifest he hath in all his other Institutions, which are to secure the Peace and Quiet, and good Order of the World, and the Good and Happiness of all Mankind.

Our Saviour tells us, in the Text, he came *not to destroy Mens Lives, but to save them* ; He came to correct and subdue that unpeaceable and furious Temper, which must necessarily trouble the Peace of the World, and be productive of great Mischiefs and Disorders ; He came to introduce that excellent good Spirit, whose Fruits are *Righteousness, Peace, Love, Long-suffering, Gentleness, Goodness, Meekness*, Gal. v. 22. 23. Whose *Wisdom is pure and peaceable, gentle and easy to be intreated, full of Mercy and good Works*, James iii. 17. which condemns all bitter Zeal, as *Earthly, Sensual, and Devilish*. These with many others are the Precepts of the Gospel of Peace, of our Saviour and his Apostles ! This is their Doctrine, which they not only preached, but practised and enforced, and recommended by their bright Examples ; which is sufficient to evince, that a cruel persecuting Spirit is directly opposite to a truly Christian Spirit, and never to be justified upon any Pretence of Zeal for GOD and

Religion — Which is the *Second* Thing to be considered.

If ever any Case could justifie such a Spirit and Behaviour, it would be this before us ; for the *Samaritans*, upon whom the Disciples would have called down Fire from Heaven, were both *Schismatics* and *Hereticks* ; for they in Opposition to the Temple of *Jerusalem*, which God himself had appointed for the Place where he would be worshipped, had erected a Temple on Mount *Gerizim*, where they worshipped : And that they erred in Matters which concerned Salvation, our Saviour testifies, where he tells the Woman of *Samaria*, *Ye Worship ye know not what, we know what we Worship, for Salvation is of the Jews*, John iv. 22. The uncivil Treatment of our Lord, and the Affronts and Indignities offered to him, in refusing to accommodate him in his Way to *Jerusalem*, was an high and flagrant Provocation, which they thought called for Vengeance : Their slighting and disparaging the solemn Place of God's Worship, was also a great Aggravation of that Neglect wherewith they treated our Lord. So that here true Religion and God's Honour seemed to suffer, and call for a publick Vindication by the Destruction of these inveterate Enemies : And yet
not.

notwithstanding these Indignities, our Saviour's Practice, and prudent meek Behaviour, lets us plainly see that no Zeal for G O D and Religion will bear a Man out in it. For he rebuked his Disciples for countenancing such severe and cruel Proceedings, and so contrary to the true Spirit of the Gospel ; tho' at the same time they did not pretend to be themselves the Instruments of executing Revenge on the unhospitable *Samaritans*, but only requested, that they might call upon G O D to send down Fire from Heaven to consume them. But their blessed Master knew how contrary this was to the Will of G O D, who had sent him into the World to save, and not to destroy, and to draw all Men to him by the Bands of Love and Charity, not by Force or Violence, and Unchristian Severities.

Our Religion is a Dispensation full of Love, Good-nature, Tendernefs and Compassion : If we separate these, which are the Essentials and very Life of it, what is 'it good for? It was intended for the general Benefit ; and if Men have right Notions, and a true and lively Sense of it, it will be productive of such good Principles, as must and ever will exert themselves in such good and happy Effects, that every Body will feel the Advantage

vantage of them, and be convinced that it is a Religion that authorizes and countenances nothing but what has evermore a Tendency to the promoting the Glory of GOD, and the Service and Good of all Mankind. For does not every Body see that *Truth* and *Justice*, *Righteousness* and *Faithfulness*, *Love* and *Charity*, *Mercy* and *Goodness*, which are all Christian Duties, are the very Bonds of Humane Society ; and that if every one takes care to answer all the Obligations, which the Christian Religion lays upon upon them, we shall soon see an end of all Rapine, Murther, and Injustice, of all Cruelty and Violence, of all Factions and Seditions, that disturb and overturn all Peace and good Order in the World ? Be but truly Religious, and you must be Good and Virtuous, Just and Charitable: You will be useful and serviceable in your publick or private Capacity ; your Religion will evermore have such an Influence upon you, that all your Actions, Designs and Views, will necessarily exert themselves to the Advantage of the Neighbourhood. For what Care does the Christian Religion take to keep up Peace and Unity, and to ward off all the black Train of Evils, by reforming the Lives of Men, and restraining Humane Nature from breaking out into any undue Excesses ?

But

But when once Religion is brought to teach furious and vindictive Principles, and to inspire Men with Cruelty and Fierceness, how miserable must Man be under such an Institution? Much more unhappy, than if he had been left to his own Guidance, and to the Government of his own Nature and Reason; for these would have prompted him to preserve Peace, and Order, and Unity, so essential to his own Well-being, and have restrained him from doing any thing destructive of the good of Society! So strongly bent is Humane Nature, and inclined to Acts of Love and Tenderneſs, of Lenity and Good-Nature, and evermore averſe to ungentle, harſh, and cruel Treatment! Thus happier would Mankind have been, than under ſuch a cruel Diſpenſation, under a Religion, that is the unhappy Parent of ſuch unnatural and inhumane Principles, that ſtir up every Man againſt his Neighbour, and put Arms into his Hands, which he is ſure to manage with that bitter Spirit, that an holy Zeal, and a Senſe of his Duty, inſpire him with. And I believe one may ſafely affirm, that more barbarous and unheard-of Villanies, more devilish and dark Deſigns of Hell, have been hatched under the Umbrage of Religion, and executed with that bitter unrelenting Spirit,
with

with that desperate Rage, and insatiate Thirst of Blood, than on any one Pretence beside ! And need I name the *Church of Rome* to justify the Truth of this Assertion ! A *Church* that acts the most monstrous and inhumane Outrages, under the Pretence of Zeal to the promoting the Cause of *Religion* and *doing God good Service* ! Has she not with a blind and barbarous Zeal, and more than *Jewish* Rage, ever propagated her Religion with Fire and Sword, and all the inhumane and unchristian Ways that the most artful Cruelty could invent ! and when she ceases to act so, will she not be false to her own Principles ? Certainly if it be meritorious to persecute to Death those, whom she calls *Hereticks*, what shall restrain those furious and misguided Zealots, those modern *Sons of Thunder*, from imbruing their Hands in the Blood of innocent Protestants, and making their Way through Murders, Treasons, and all unnatural Barbarities, as they are made to believe, to Heaven ! And does she not Canonize those, who are executed for the most horrid Crimes, as Martyrs and Sufferers for the Cause of *Holy Church*, as an Encouragement to others to tread the same wicked Paths ?

And now let them, who are willing to believe *Popery* an innocent and harmless thing,
and

and to try again the Mercy of the *Roman Church*, forget, or remember if they can, without great Horror, how this merciless persecuting Spirit rode triumphant through this Kingdom in the Days of *Queen Mary*, and trampled on the Church, just then set free from Popish Tyranny, and reformed from Superstition and Corruption? How many glorious Martyrs and Confessors of Christ were forced to offer their Lives in the devouring Flames, kindled by the Spirit of that Religion! What Difficulties and Dangers, Scourgings and Imprisonments, Tortures, and Death in all its hideous and ghastly Shapes, did they encounter and endure! How many, forced from their Native Country, sought their Bread in foreign Lands, Exiles and Wanderers! Let them if they can forget that *exquisite and compendious Piece of Villany*, that black Design of Hell, which was like to have desolated and laid waste this Land, and to have made it a Scene of Blood, of Horror and Confusion, in the Days of *King James the First*. And need I add to these, the late successful Struggle that this Nation made for its *Religion and Liberties*! We cannot sure be so weak and foolish, and guilty of such foul Ingratitude to *GOD*, who gave his Blessing, and to the Memory of our late Glorious Deliverer *K. Wil-*

liam, and to those other happy Instruments and Means, that rescued us from Popish Tyranny and Arbitrary Power, and resettled our much shaken Constitution both in Church and State, as to slight and undervalue such inestimable Blessings, which will ever be remembred with Praise and Gratitude, and thankful Hearts, by all true Lovers of their Country, whilst this ever *memorable and doubly remarkable Day* stands recorded in our *Kalendar*. For it is to this never to be forgotten Juncture, that we owe the present Being of our Church, and the free Enjoyment of our Laws and Liberties, and that which must transmit them safe to our Posterity — the Settlement of the Crown in the *Royal House of Hanover* : There the Wisdom of our *Legislature* thought fit to place it, and there I hope every good *Englishman*, and good *Protestant*, will join both Hand and Heart for ever to preserve it.

Popery has always been, what it will ever be, a cruel, false, and persecuting Religion; has ever been trying by Treachery and Violence, to weaken and destroy the *Reformation*; and is levelling all its Batteries against the Church of *England*, that is the Bulwark and Defence of all the *Protestant Churches* abroad. One would think we might safely trust to the Remembrance of those who have heard and
seen

' ing Men to abjure their Religion, and to
 ' embrace *Popery*, and then immediately
 ' hanging them; obliging others with Shews
 ' of Kindness to drink to Intemperance, just
 ' before Execution, that they might destroy
 ' both Souls and Bodies; violating Articles
 ' made upon giving up Houses and Castles,
 ' and murdering Persons with Passports and
 ' Safeguards in their Hands; breaking into
 ' Churches, and burning (with Expressions of
 ' Hatred to our Religion) all they found
 ' there, tearing and trampling upon *Bibles*,
 ' exercising their deadliest Spite upon the
 ' Persons of the Protestant Clergy, and vow-
 ' ing the utter Extirpation of the *English*,
 ' and all Professors of the Truth' — And
 all this done by them, with the *Pope's Nuncio*
 at the Head of them, inspiring Rage and
 Fierceness into them by Promises of Hea-
 ven, as a Reward of their cruel Services.

Have we not therefore the greatest Reason
 in the World to be upon our Guard, and al-
 ways to distrust that People, whom their
 Religion teaches that the breaking Faith with
Hereticks, and persecuting them to Death, is
doing God good Service? A Religion that has
 done more Mischief, committed greater
 Waste and Ravage in the World, than even
 the Arms of the most ambitious Prince have
 ever

ever done ! Ambition is an innocent and harmless Thing, compared to *Superstition* backed with Power : *That Superstition* is our common Enemy, and never will be otherwise : In Peace or War, 'tis all alike ; 'tis ever watching to our Mischief, and only differs in the Arts and Methods of infesting us, according to the Opportunities those different Seasons give it. Sure therefore we must not, sure we never shall forget that *Popery* is a cruel *Superstition*, a *Superstition* that persecutes our Brethren over all the World, a *Superstition* that destroys where-ever it can destroy ; that would do in *England* what it has done in *France* and other Countries as soon as it is possible. Therefore let us look to this *Old Enemy*, not only for our Conscience sake, but for our Lives sake also ; for where they cannot force the one, they take away the other. And let us thank God heartily for the Mercies of this joyful Day ! Let the Experience of former Ages suffice to shew us, what we are to expect from a *Popish* Government ! And let our past Fears and Dangers teach us the Wisdom to be upon our Guard, and keep a watchful Eye over our *Popish* Adversaries, who are catching at all Opportunities to annoy, embroil, and overturn our present Constitution.

And

And that we may do this more effectually, give me Leave, before I make an end, to conjure you *to be at Peace amongst your selves*: An Exhortation to Peace and Unity can never be more seasonable, than when our unnatural Divisions are grown to a dangerous Height amongst us. If we truly love our Country and Religion, let it be seen in laying aside our bitter Feuds and Enmities, in *studying to be quiet, and doing our own Business*, in neither raising, nor being misled by *groundless Jealousies*, and *imaginary Fears*, which cunning wicked Men have with such malicious Industry thrown in amongst us. *

They form and beget the Mischief, and have evermore at hand many weak and credulous Instruments to propagate their slanderous Reports, and who by little and little are brought unwarily to favour those very Mischiefs they have all along pretended to be Enemies to; and so they may indeed be; they may not have intended those Mischiefs that have afterwards fallen heavily upon them, tho' they have contributed too much to those who have downright intended them; but we may be as soon undone by People's Indiscretion, as their Malice; and their Repentance may come too late to undo any Evil their want of Understanding may have done.

Oh!

Oh! that we were truly sensible of our present Happiness! then should we be upon our Guard against the artful Insinuations of designing People, and give into no Measures that have any Tendency to disturb the Publick Peace, and endanger our happy Settlement. In vain hath it pleased God, that our *successful Wars* abroad should cease, which promised all the Advantages the Nation could *desire* or want, if we go on to make this bad use of Peace, and look upon it only as a Time of better Leisure for afflicting, vexing, and oppressing one another. In vain hath it pleased God, by bringing our *most gracious King* to the Throne of these Realms, to secure unto us the lasting Enjoyment of all that distinguishes a *Free and Happy People* from all the Nations of the World besides! in vain, if for *His* sake we will not unite in a much more close and friendly Manner than we have done of late, whom neither *Doctrine* nor *Discipline* hath divided, but *something* or *other*, that one can hardly find a *Name* for; if we will not unite our Interests, close our Divisions, and strengthen each others Hands against our *Common Enemy*; for sure a *Pepys Pretender* is our *Common Enemy*, howsoever the Folly of some, and the Malice of others, hath listd us into *separate Parties*, as if every sincere Member of
the

the Church of *England* had not the same honest Views ! And I doubt not but the same good Spirit, that hath hitherto so eminently appeared for the Cause of *Liberty* and *Religion*, will reunite us in Defence of our Country against the restless Attempts of our *Popish* Enemies, who are now exerting their utmost Efforts, in order to desolate and lay waste this happy Land, unless the Mercy of GOD, with our own united Endeavours, keep off the evil Day from us.

And to these our joint Endeavours, let us add our Prayers to GOD *for the Peace of our Jerusalem* ; and *may they prosper that love her* : Let us wish her *Peace* and good *Agreement* within her *Walls*, and *Plenteousness* within her *Palaces*, for our *Brethren* and *Companions* sake, for our *Friends* and *Relations* sake : for the sake of all that must rejoyce and suffer with her in all her *Joys* and *Sorrows*, let us wish her *Prosperity* : But above all, *for the sake of the House of the Lord our GOD*, for the sake of the most *pure Religion* professed in our most *excellent Church*, let us, to the utmost of our *Power*, endeavour to promote her *Welfare*, and seek to do her good.

F I N I S.

